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NOTES ON THE INDIAN TRIBES OF THE YUKON DISTRICT AND ADJACENT NORTHERN PORTION OF BRITISH COLUMBIA.

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Region included.

Such information as I have been able to obtain during our journey respecting the Indian tribes of the extreme northern portion of British Columbia and the adjacent Yukon District, are given in the following pages. Between the northern edge of the ethnological map of British Columbia prepared by Dr. Tolmie and myself in 1884,* and the known portion of the area of Mr. W. H. Dall's similar map of Alaska and adjacent regions,† a great gap has existed, which I had proposed to endeavor to fill in connection with the work of the Yukon Expedition. While this intention has been very imperfectly executed, owing to various causes not necessary here to particularize, but especially to to the fact that during a great part of our journey we met with neither Indians nor whites from whom information might have been obtained, it is felt that any facts on the Indians of the district possess some value, not alone from a scientific point of view, but also in their bearing on the Indian question from an executive standpoint.

Inland and Coast Indians.

Throughout the more southern portion of British Columbia, a difference of the most marked kind is everywhere found as between the maritime Indians of the coast and the inland tribes. While this difference is largely one of habit and mode of life, it is also almost everywhere coincident with radical differences in language; the natural tendency to diversity as between coast-inhabiting fishermen and roaming hunters being intensified and perpetuated by the great barrier of the Coast Ranges. Only upon certain routes of trade which have existed between the coast and the interior is this striking diversity to some extent broken down. The Fraser, the Skeena, the Nass and—in the region here specially referred to—the Stikine and the passes at the head of Lynn Canal, constitute the most important of these routes.

Thlinkit.

From Dixon Entrance northward, with the exception of certain small outlying colonies of the Haida on Prince-of-Wales Island, the

* Comparative Vocabularies of the Indian Tribes of British Columbia, 1884.
† Contributions to North American Ethnology, Vol. i.

(*Page in original Report*, 191 B.)

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Coast Indians are undoubted Thlinkit, forming a series of contiguous and more or less closely allied bands or tribes, between which the diversity in language is small. The inland Indians, on the contrary, belong to the great Tinné family. On the Stikine, as explained below, a certain overlapping of these two races has occurred; and to the north, the Tagish, a branch of the Thlinkit, extend a considerable distance inland into the basin of the Lewes, as now first ascertained. The interior Indians are collectively known on the coast as "Stick Indians," and the fact that this name is also applied to the Tagish, in consequence of their situation and habits being like those of the Tinné, explains the circumstance that they have heretofore been confounded with that people.

Tinné.

Respecting the Thlinkit of the coast I am unable to add anything of value to what has already been published. In what follows regarding the inland Indians, the several tribes are taken up in the order in which they were met with on our line of travel.

The region included between the Coast Ranges and the Rocky Mountains, to the south of that here reported on, and in which are the head-waters of the Skeena, Fraser and Peace rivers, is inhabited by two great divisions of the Tinné people, designated on the map before referred to, as Takulli and Sikani. These main divisions comprise a large number of small tribes or septs. Since the publication of the map, I have ascertained that these divisions are known to the people themselves as Tah-khl and Al-ta'-tin respectively. The division of the Tinné met with on ascending the Stikine is named Tahl-tan, and consists of the Tahl-tan people proper and the Taku. These Indians speak a language very similar to that of the Al-ta'-tin, if not nearly identical with it, and, so far as I have been able to learn, might almost be regarded as forming an extension of the same division. They appear to be less closely allied by language to the Ka-ska, with which people they are contiguous to the eastward.

Tahl-tan Indians.

Their territory.

The Indian village near the Tahl-tan or First North Fork of the Stikine, is the chief place of the Tahl-tan Indians, and here they all meet at certain seasons for feasting, speech-making and similar purposes. The Tahl-tan claim the hunting-grounds as far down the Stikine, coastward, as the mouth of the Iskoot River, together with all the tributaries of the Iskoot and some of the northern sources of the Nass, which interlock with these. Their territory also includes, to the south, all the head-waters of the main Stikine, with parts of adjacent northern branches of the Nass. Eastward it embraces Dease Lake, and goes as far down the Dease River as Eagle Creek, extending also to the west branch of the Black or Turnagain River. It includes also all the northern tributaries of the Stikine, and the Tahl-tan River to its sources.

Taku Indians.

The Taku form a somewhat distinct branch of the Tahl-tan, though they speak the same dialect. They are evidently the people referred to by Dall as the Tāh'-ko-tin'-neh.* They claim the whole drainage-basin of the Taku River, together with the upper portions of the streams which flow northward to the Lewes; while on the east their hunting-grounds extend to the Upper Liard River, and include the valleys of the tributary streams which join that river from the westward. They are thus bounded to the south by the Tahl-tan, to the west by the coast Taku (Thlinkit), to the north-west by the Tagish, and to the east by the Kaska.

Rights of coast and inland tribes.

The territorial claims of the Tahl-tan and Stikine Coast Indians (Thlinkit) overlapped in a very remarkable manner, for while, as above stated, the former hunt down the Stikine valley as far as the Iskoot, and even beyond that point, the latter claimed the salmon-fishery and berry-gathering grounds on all the streams which enter the Stikine between Shĕk's Creek (four miles below Glenora) and Telegraph Creek, excepting the First South Fork, where there is no fishery. Their claim did not include Telegraph Creek nor any part of the main river; nor did it extend to the Clearwater River or to any of the tributaries lower down. In whatever manner the claim to these streams may have been acquired, the actual importance of them to the Coast Indians lay in the fact that the arid climate found immediately to the east of the Coast Ranges enabled them to dry salmon and berries for winter provision, which is scarcely possible in the humid atmosphere of the coast region.

The strict ideas entertained by the Indians here with respect to territorial rights is evidenced by the fact that the Indians from the mouth of the Nass, who have been in the habit of late years of coming in summer to work in the gold mines near Dease Lake, though they may kill beaver for food, are obliged to make over the skins of these animals to the local Indians. Thus, while no objection is made to either whites or foreign Indians killing game while travelling, trapping or hunting for skins is resented. In 1880 or 1881 two white men went down the Liard River some distance to spend the winter in trapping, but were never again seen, and there is strong circumstantial evidence to show that they were murdered by the local Indians there.

Trade between coast and interior.

On the Stikine, as in the case of other rivers and passes forming routes between the coast and the interior, the Coast tribes assumed the part of middle-men in trade, before the incursion of the miners broke up the old arrangements. The Stikine Indians allowed the Tahl-tan to trade only with them, receiving furs in exchange for goods obtained on the coast from the whites. The Tahl-tan, in turn, carried on a

* Contributions to North American Ethnology,

similar trade with the Kaska, their next neighbors inland. The right to trade with the Tahl-tan was, in fact, restricted by hereditary custom to two or three families of the Stikine Coast Indians.

Houses. With the exception of the houses already referred to as constituting the Tahl-tan village, and some others reported to exist on the Taku, the residences and camps of these people are of a very temporary character, consisting of brush shelters or wigwams, when an ordinary cotton tent is not employed. We noticed on the Tahl-tan River a couple of square brush houses formed of poles interlaced with leafy branches. These were used during the salmon-fishing season. At the same place there were several graves, consisting of wooden boxes or small dog-kennel-like erections of wood, and near them two or three wooden monumental posts, rudely shaped into ornamental (?) forms by means of an axe, and daubed with red ochre.

Chief's name. On attaining the chieftaincy of the Tahl-tan tribe, each chief assumes the traditional name Na-nook, in the same manner in which the chief of the Coast Indians at the mouth of the Stikine is always named Shĕk or Shake.

Superstitions. The Tahl-tan Indians know of the culture- or creation-hero Us-tas, and relate tales concerning this mythical individual resembling those found among the Tinné tribes further south, but I was unable to commit any of these to writing. Amongst many other superstitions, they have one referring to a wild man of gigantic stature and supernatural powers, who is now and then to be found roaming about in the summer season. He is supposed to haunt specially the vicinity of the Iskoot River, and the Indians are much afraid of meeting him.

Character of wars. Between the Tahl-tan and the Indians inhabiting the Upper Nass* there has been a feud of long duration, which is even yet outstanding. There is much difficulty in settling such feuds when life has once been sacrificed, as they assume the character of a vendetta, a strict account being kept, which must be balanced by the killing of an equal number on each side before lasting peace is possible. The account of the feud here referred to is derived from Mr. J. C. Callbreath, who has been at some pains to ascertain the circumstances. It may serve to illustrate the nature of the intertribal "wars" carried on in the sparsely inhabited region of the interior.

* We are unfortunately without precise information as to the tribal divisions of the Indians of the Nass. According to the late Dr. Tolmie, who had long resided at Fort Simpson, in the vicinity of the Nass, the people about the mouth of the river are named Niska (sometimes written Naskar), while further up the river are the Nitawâlik (Tinné?). (Comparative Vocabularies, p. 113 B.) It is probably the people so designated who come in contact with the Tahl-tan, but in the meantime I prefer to call them merely Nass Indians. The statement above quoted, however, does not tally with that made to G. Gibbs by Celestine Ozier, a Tshimsian half-breed, *i.e.*' that to the northward of the tribe inhabiting the Nass was a tribe named Nis-kah. (Contributions to North American Ethnology, vol i, p. 143.)

For a long period preceding 1856 there had been peace between the Tahl-tan and Nass Indians, but in or about that year the latter, following up one of the branches of the Nass River into Tahl-tan territory, killed two individuals of that tribe, who happened to be men of importance. Two or three years later, the Tahl-tan found an opportunity of killing in retaliation four of the Nass. In 1861, the year preceding the first gold excitement on the Stikine, a peace having been meanwhile concluded, the Nass Indians induced some of the Tahl-tan to visit them in their own country, a short distance from the recognized boundary, at a place named Yak-whik, which is the furthest up fishery of the Nass Indians, and at which they have a large house. The Nass people then persuaded two of the Tahl-tan men to return some distance into the Tahl-tan country, ostensibly that they might bring their friends to engage in a peace talk and dance, two of the Nass Indians accompanying them. The Nass, however, killed both Tahl-tan Indians the first night out, and then turned back. When they arrived at the house, the remaining Tahl-tan men were killed and their women (seven in number) and children (three boys) were made prisoners. Two of the women, with one of the boys, however, escaped and eventually found their way back to their friends. Another of the women was afterwards brought up the Stikine and redeemed by her people. Two more have since died in the Nass country, and one still remains there as a slave. The last event in connection with this feud occurred in 1863 or 1864, when the Tahl-tans raided into the Nass country and waylaid a man and woman with three children. The adults, with two of the children, were left for dead, but the man afterwards recovered consciousness and managed to get home. One of the children was not harmed and has since grown to manhood, and is known to be meditating revenge on the Tahl-tan people.

Feud between Tahl-tan and Nass.

Notes on the Tahl-tan Indians by Mr. J. C. Callbreath.

The following account of the principal characteristics of the Tahl-tan Indians has been kindly drawn up at my request by Mr. J. C. Callbreath, who has spent many years among these people. The general order followed is that of the Circular of Enquiry issued by the Committee of the British Association on the North-western tribes of the Dominion of Canada. In transcribing Mr. Callbreath's notes some unimportant verbal alterations only have been made.

Maximum stature about 5 feet 7½ inches. Maximum girth about the chest 37 inches. Legs and thighs well muscled. Arms rather light. As a rule full chested. Heads, unlike the coast tribes, small. Feet and hands generally small, as are also the wrist and ankle, especially

Measurements

in the women. We sell more No. 2 women's and No. 6 men's shoes than any other size [representing a length from toe to heel of 8⅝ inches and 10 inches respectively]. In hats for the Indian trade we take nothing above No. 7 [equal to circumference of 22 inches].

The trunk is generally long and the legs short,—the former nearly always straight, with small waist and broad hips, the latter usually curved or crooked, a circumstance which appears to be due to too early walking and carrying packs by the children. Brain-capacity small, head round, forehead low and bulging immediately above the eyes, but generally broad.

Half-breeds. The half-breeds are more like the father, and three generations where the father is in every case white, seem to obliterate all trace of Indian blood. If the case were reversed and the male parent in all cases an Indian, the result might be different. Have never seen or heard of an

Diseases. albino among them. Their most common ailments are pulmonary consumption and indigestion. The former caused by careless and unnecessary exposure, the latter by gorging and drinking at their periodical feasts. They have other diseases peculiar to themselves, induced, as I believe, by imagination or through fear of the medicine-men or witches.

Acuteness of senses. Their acuteness of sight, hearing and smell are great, but I do not believe racial. Practise and training as hunters, render them proficient in these respects. Their eyes fail early, and are even more liable to disease than those of whites. It is rare to meet a man of fifty among them with sound eyes. Snow and sun together, with smoky dwellings, probably explain this. The children are cunning and clever when young, more so than those of the white race, but grow dull as they age.

Language. I have never seen anything like gesture-language among them, and will not attempt a description of their common tongue, except to say that I can see no similarity in it to that of the Chinese, with whom I have had intercourse to a considerable extent for the past forty years.

Stone implements. They reckon time by moons, and now seem to rely more on what the whites may tell them as to the coming of winter or spring, than on their own knowledge. The stone age is now scarcely more than a tradition, though they know of the time when they had no iron, axes, knives, guns or the like. Stone knives, adzes, and sledges or hammers, have been found by the miners from time to time, and it is said that the sledges were used for killing slaves on certain occasions, as well as for braining bears in their hibernating dens.

Weaving. I cannot learn that these Indians ever used copper before its introduction by the whites. Yarn is spun from the wool of the mountain goat (not the mountain sheep or big-horn) and is woven into excellent

blankets which are highly coloured and ornamented. The pr cess of boiling water with hot stones in baskets or wooden bowls was formerly common.

The dances of the Tahl-tan are tame affairs compared with those of the Coast tribes. Masks representing birds or bears are sometimes worn on these occasions. Their musical propensities and capabilities are, however, considerable. In their dances they use the common Indian drum, known all over the continent. No athletic games are practised Kinship, so far as marriage or inheritance of property goes, is with the mother exclusively, and the father is not considered a relative by blood. At his death his children inherit none of his property, which all goes to the relatives on his mother's side. Even though a man's father or his children might be starving, they would get none of his property at his death. I have known an instance where a rich Indian would not go out or even contribute to send others out to search for his aged and blind father who was lost and starving in the mountains. Not counting his father as a relative, he said,—"Let his people go and search for him." Yet this man was an over-average good Indian. They seem to have no inherent good qualities which will overcome the vicious and unnatural rules and customs of their tribe. Although the son thus, in many cases, seems to have no regard for his father, the latter generally has a parent's love for the son, and desires to see him do well.

Dances.

Kinship.

The whole tribe is divided into two casts, *Birds* and *Bears*. A man who is a Bird must marry a Bear and his children belong to the Birds, but the Bears, his mother's people, inherit all his effects. The right to hunting-grounds is inherited. A Bear marrying a Bird may go to the Birds hunting-ground, that is to the hunting-ground belonging to the particular family of Birds into which he has married, or he may stay on his own hunting–ground belonging to his particular Bear family, which he inherited from his mother. His children, however, by his Bird wife or wives, after becoming adult, cannot resort to his hunting-ground. His children, both male and female, being Birds, must marry Bears. They might, if males, marry his full sister, who being a Bear is not counted a relative, and thus, through her, inherit a right to her father's old hunting-ground. In some cases, when such proprietary rights are valuable, and the father is anxious that his son should be able to claim the old homestead or hunting-ground, such an arrangement is made. The son may be eighteen and his father's sister (his aunt) may be fifty, but such disparity in age is of no consequence at all. The son's wish is to secure his title. He may forthwith take another young wife to please his fancy.

Totems.

Marriage.

A man's female children are as much his property as his gun and he sells them to whom he pleases without consulting their feelings at all. The vendor sometimes gets his pay at once, sometimes by installments, and if the installments are not paid, he may take back his daughter with her children as well. If, however, the husband pays for his wife in full, the vendor is held strictly to his bargain in respect to supplying a wife, and should the first die and he have any more eligible daughters, one of these must take her place, and that without any additional compulsory payment. Thus, for instance, a man of fifty may buy a young wife of fifteen (a not uncommon occurrence) and pay for her in full. Ten years afterward the young wife may die, and if there be another unsold sister, that sister, according to their laws, must take her place without any compensation, unless it be voluntary. The husband always evinces a high regard for his wife's parents and never tires, if able to do so, of making them presents.

Chieftaincy.

A chief's son has no right to his father's title or any claim to rule by virtue of his being the son of the chief, although the tribe may choose him as their chief. A chief's brother (full or half) or his sister's child, is the legal heir, but his right must be sanctioned by a majority of the tribe, and the office frequently passes to whoever has most property to give away.

Customs and laws.

All the Indians are very miserly, and they often go hungry and naked for the purpose of saving up blankets, guns, etc., with which to make a grand "potlatch" (donation feast) to their friends. This secures them consideration and a position in the tribe. Practically very few of the men have more than a single wife. When a man has two wives, the younger, if she be sound and lively, is the head. Separation and divorce is easy and requires no formal act, but if a man should send away his wife, on whose hunting-grounds he may have been staying, he must leave her inherited hunting-ground, unless he has another wife who has a right to the same ground. These hunting grounds are extensive and are often possessed in common by several families.

The laws are based on the principle that any crime may be condoned by a money payment. If a man should kill another, he or his friends must pay for the dead man—otherwise he himself or one of his friends must be killed to balance the account.

The vicious and unnatural practices of these people appear to be traceable in all cases to the teaching of their medicine-men or witches, in whom they believe implicitly. Their religious belief was simply what their medicine-men might lay down for them from time to time, the idea of a Supreme Being, being very obscure, if not altogether wanting.

They have no war chiefs, and I cannot find that they ever had a general war with any other tribe. Some families have had and are yet having trouble with families of other tribes whom they claim encroach on their hunting-grounds. These families fight it out among themselves by waylaying and murdering each other, but there it ends without producing any inter-tribal war. Wars.

Gratitude and charity seem to be foreign to the natures of these people. A man often gives away all he has to his friends, but it is for purposes of personal aggrandizement, and his father, mother or sister may be sick, freezing or starving within sound of his voice. His presents bestowed upon those who are strong and above want bring him distinction, which is his only object. The young Indians are, however, more humane and charitable than the aged. Manners and traits.

The Tahl-tan Indians have no totem-poles, although they preserve the family lines, and observe them as strictly as do the salt-water tribes. They have no fear of death except from dread of the pain of dying, and this is very much lessened if they have plenty of goods to leave to their friends. They are very stoical and not emotional, in any sense. I have never seen one of them tremble or quake with fear or anger. There is a belief propagated by their medicine-men or witches that the otter gets inside of their women and remains there until death, sometimes causing death by a lingering illness unlike anything I have ever seen, in other cases allowing the woman to live on till she dies from some other cause.

The name Kaska (from which that of the district Cassiar is derived*) is applied collectively to two tribes or bands occupying the country to the eastward of the Tahl-tan. I was unable to learn that this name is recognized by these Indians themselves, and it may be, as is often the case with names adopted by the whites, merely that by which they are known to some adjacent tribe. It is, however, a convenient designation for the group having a common dialect. This dialect is different from that of the Tahl-tan, but the two peoples are mutually intelligible and to some extent intermarried. The Kaska are still more closely allied by language and marriage to the Indians of the Lower Liard, who are commonly referred to as the "Hudson Bay Indians," from the circumstance that they trade with that company. Practically the whole of the Kaska trade either at McDame Creek or at the little outpost at the mouth of the Dease. The entire number of Indians re- Kaska Indians

* Mr. J. W. McKay states, in answer to a question addressed to him on that subject, that Cassiar is a corrupt spelling of the word Kaska. Mr. McKay further adds that he has a suspicion that the word Kaska is connected with that *kaska-met* used by the Stuart Lake Indians to designate dried beaver meat, though he has been unable to confirm this.

sorting to the first named place is 70. That at the mouth of the Dease 94, made up of 23 men, 18 women, and 53 children. The aggregate number of the Kaska, who inhabit a vast territory, is thus very small.

Boundaries. To the westward, the Kaska are bounded by the Tahl-tan. They hunt over the country which drains to the Dease east of McDame Creek; but north of the sources of streams reaching the Dease, they wander seldom, if at all, to the west of the Upper Liard. They also hunt over the basin of the Black or Turnagain River, southward, but not to the head-waters of that stream, as the country there is claimed by the Al-ta'-tin ("Siccanie") of Bear Lake region, who have lately returned to it after having abandoned it for a number of years. Eastward they claim the country down the Liard to the site of Old Fort Halkett, and northward roam to the head of a long river (probably Smith River) which falls into the Liard near this place, also up the Upper Liard as far as Frances Lake, though it would appear that not till recent years have they ventured so far in that direction.

Composed of two tribes. The two cognate tribes here referred to collectively as the Kaska are named respectively, by themselves, Sa-zē-oo-ti-na and Ti-tsho-tī-na. The first occupy the corner between the Liard and Dease, above referred to, as well as the country southward on Black River, where they meet the Bear Lake Indians, named by them Sat-e-loo'-ne. The Ti-tsho-tī-na claim the remaining eastern half of the Kaska country, and call the Indians further down the Liard, below Fort Halkett, A-tsho-to-tī-na.* These are no doubt the tribes referred to by Dall (following a manuscript map by Mr. Ross, of the Hudson Bay Company) as the Achē'-to-tin'-neh and Dābo'-tenā' respectively.† The latter are, however, I believe, distinct from the "Siccanie" or Al-ta'-tin proper. The number stated for the Indians trading at the mouth of the Dease, probably includes some individuals properly referable to the tribe just mentioned. The Indians from Pelly River also sometimes come to the same place to trade, but are not included in the enumeration, and occasionally a few Taku or Tagish wander so far, following the trail eastward from Lake Marsh on the Lewes.‡

Names of the tribes. The Ti-tsho-tī-na call the Pelly River people Ta-koos-oo-ti-na and designate those beyond there again by the term Ai-ya'-na.

Characteristics. The Kaska have the reputation of being a very timid people, and they are rather undersized and have a poor physique. They are lazy and untrustworthy. We met practically the entire tribe of the Ti-

* Erèttchi-ottinè or Ndu-tchô-ottinè (?) of Petitot in Bul. Soc. Geog., 1875.

† Contributions to North American Ethnology, vol. i.

‡ Mr. Campbell, in answer to my enquiries, states that there were no leading tribes, under chiefs, in his time on the Upper Liard, but scattered family bands only. These included the "Bastard" tribe or family, the "Thlo-co-chassies" and the "Nahanies of the Mountains," the last-named trading indifferently on either side of the mountains, but being quite a different race from the Nahanies of the Stikine (Tahl-tan).

tsho-tī-na at the little post at the mouth of the Dease, and their curiosity proved to be very embarrasing. Mr. Egnell, who was in charge of the post, excused it by explaining that they had never seen so many Whites together before, the number being nine in all, including our party, Mr. Egnell himself and Mr. McDonald, of the Hudson Bay Company. Of these Indians, only two had been as far west as Dease Lake, and none had ever seen the sea. They are, however, fairly well off, as their country yields abundance of good furs. They visit the trading post only once in the course of the year, spending the remainder of their time moving from camp to camp in isolated little family parties, hunting and trapping; each one traversing a very great extent of country in the course of the twelve months. Some of their traps or household goods are packed on dogs, but the greater part of their impedimenta is carried by themselves on their backs, canoes being seldom employed. Rivers and lakes are crossed in summer by rafts made for the occasion. They generally bring in only the fine furs, as bear-skins and common furs are too heavy to transport. They evidenced great curiosity with regard to our equipment, being particularly struck by a canvas boat and an air pillow. These and other objects, I have no doubt, furnished subjects of conversation round many camp fires for the ensuing year. Migrations.

The Kaska form a portion of the group of tribes often referred to by the Hudson Bay Company's people as the Nahanie or Nahaunie, and so classed collectively by Dall in the absence of more definite information.*

For the northern district, drained by the Pelly, Stewart and other rivers, I am unfortunately unable to give much detailed information respecting the Indians, a circumstance due to the fact that we scarcely met any of these Indians, nor did we proceed far enough down the main river to meet the traders, from whom something might doubtless have been obtained. Indians of northern district.

The name of the Indian tribe inhabiting the Upper Pelly valley was given to me by the Indians at the mouth of the Dease as Ta-koos-oo-ti-na, by Indians met by us near the site of Fort Selkirk as Na-ai'. The territory of this tribe includes also the basin of the Macmillan and that of the Stewart as far down as the mouth of the Beaver, or "First North Fork," a very extensive region. I believe, however, that the names above noted either refer to local sub-divisions of the tribe, or are terms applied to them by neighbouring tribes and not recognized by themselves. Dall in his article already cited (following Ross) gives Abbăto-tenā' as the name of a tribe inhabiting the Upper Pelly and Macmillan, while Petitot places the name Esbá-ta-otinnè in the same Indians of Upper Pelly.

* *Op. Cit.*

region. Campbell again states that the Indians met by him on the Pelly were "Knife Indians," and I think there can be very little doubt that the true name of this tribe is Es-pā-to-ti-na, formed by the combination of the word Es-pā-zah (meaning knife in the neighbouring Kaska language) and ti-na. This is again evidently the same with the name rendered to me as Spo-to-ti-na by a trader in Cassiar and said by him, to be a Kaska name for the tribe to the north of their country.

From the Indians above mentioned as having been met with at the site of Fort Selkirk, who were travelling with miners, the following information was obtained:—

Tribes below Fort Selkirk.

A tribe or band named Klo-a-tsul-tshik' (-otin ?) range from Rink Rapid and its vicinity on the Lewes to the head of the east branch of White River, where they go at the salmon-fishing season. These people probably also range down the river as far as the mouth of the Lewes, or further. They are the Gens des Bois or Wood Indians of the fur-traders. It will be observed that their name does not terminate in the usual way, but of this no explanation could be obtained.*

The To-tshik-o-tin are said to live about the mouth of Stewart River, and to extend up the Stewart as far as the Beaver River, meeting there the Es-pā-to-ti-na to whom they are or were hostile. They are no doubt the Tutchone-kutchin of Dall's map.

Near the mouth of Forty-mile Creek are the Tsit-o-klin-otin and a short distance below this point on the river, so I was informed, is a tribe named Ka-tshik-o-tin. These were said to be followed by the Ai-yan', below which come the O-til'-tin, the last tribe occupying the vicinity of the mouth of the Porcupine and extending some way up that river.

It was further stated that the people of the above mentioned tribes, with others, making seven in all, were collectively classed as Ai-yan'. This agrees sufficiently closely with the name Ai-ya'-na, given to me as a general name of Indians beyond those of the Pelly River by those found at the mouth of the Dease.

Number.

According to Schwatka the entire number of Indians along the main river from the mouth of the Lewes to the Porcupine is about 250. I can make nothing, however, of the local names given by him, with respect to which indeed he appears to have been himself in doubt.

The Indians inhabiting the whole basin of Peel River, were said, by my informants at Fort Selkirk, to be named Sa-to-tin. A tribe named

* Mr. Campbell informs me that in his time while a very few families of the "Knife Indians" inhabited the region of the Upper Pelly, the Indians were very numerous and divided into bands, under chiefs, along the river from Fort Selkirk to Fort Yukon. The "Wood Indians" numbered several hundreds. Below them on the river were the "Ayonais" as well as other tribes, of which Mr. Campbell was unable to learn the names.

San-to-tin′ was further said to occupy the territory about a lake on White River and westward to extend down the Tanana River to a point nearly opposite the head of Forty-mile Creek. Below this people, on the Tanana come the Sa-tshi-o-tin′ or "Bear Indians," Lieut. Allan* gives the names of tribes or bands along the Tanana, from its head down (though on doubtful authority) as Nutzotin, Mantototin, Tolwatin, Clatchotin, Hautlatin, the second and fourth of which seem to represent the names given to me. Tanana River Indians.

From the above information, such as it is, I think it probable that the Ai-ya′-na or Ai-yan people may be said to consist of the following tribes: Klo-a-tsul-tshik, To-tshik-o-tin, Tsit-o-klin-o-tin, Ka-tshik-o-tin, O-til′-tin, San-to-tin, and Sa-tshi-o-tin′. The name Ai-yan may be that of a premier tribe or of a meeting place common to the various tribes. The Ai-ya′-na would thus extend from the lower part of the Lewes to the mouth of the Porcupine, and include the basin of White River, together with the greater part or all of that of the Tanana. Conclusions.

The term Kutchin as a general suffix to the names of tribes, replacing *tinné, tina* or *otin* has, I believe, been carried much too far westward in this region on ethnological maps, being properly referable only to certain tribes situated to the north of the Ai-ya′-na and Es-pā-to-ti-na and lying between these and the Eskimo. Docking off this gratuitous termination from the names Han-kutchin and Tenăn′-kutchin applied as tribal names by Dall on the main river above the mouth of the Porcupine and along the Tanana River respectively; we may, with some probability, consider Han and Tenan as versions of Ai-yan. Differences such as this and others previously referred to in the rendering of Indian words—which are never clearly pronounced by the people themselves—are, as I think any one who has had some experience in endeavouring to reduce them to writing will admit, very easily explained. "Kutchin."

A grave was seen on the Upper Pelly, near the mouth of the Macmillan and others near the site of Fort Selkirk. There were the usual coffin-boxes, surrounded by pickets, and near them tall poles were set up, bearing streamers of cloth. Graves.

The Tagish Indians, occupy the greater part of the valley of the Lewes above the mouth of the Tes-lin-too, as well as the last-named river as far as to its efflux from Tes-lin Lake, the lake itself being in the Taku country. To the Tagish belong the group of lakes of which Tagish-ai or Tagish Lake is the principal. They may be said to be separated from the coast tribes by the water-shed ridge of the Coast Mountains on Chilkoot Pass, though the line of division is not apparently well drawn, and they likewise probably reach the head- Tagish Indians.

* Report of an Expedition to the Copper, Tanana and Koyukuk Rivers, etc., 1887.

Territory.

waters of the Tahk-heena branch of the Lewes. The name of this stream evidently means Tagish River, and though I follow the usual orthography, this is incorrect. The precise line of demarcation between this tribe and the Taku, in the valley which connects A-tlin Lake with the Taku River, is not known. One of the Tagish people informed me that they claim also the head-waters of the Big Salmon River, and Lieut. Schwatka (who calls these people Tahk-heesh) in his report mentions having found some of them temporarily in occupation of a spot not far above the mouth of the Lewes. I believe, however, that this party may have been merely on a trading expedition and feel doubtful also of their extension to the Salmon, unless temporarily on some such errand. Their principal place is upon the short reach of river connecting Tagish Lake with Lake Marsh, where two rough wooden houses, somewhat resembling those of the Coast Indians, are situated. Here the greater part of the tribe congregates during the winter.

Position and relations.

So far as I was able to judge, the Tagish in their mode of life and habits are identical with the Tinné Indians. They are classed with those as "Stick Indians," by the coast tribes, and have been assumed to be Tinné, but their language very clearly shows that they are in reality a Thlinkit people. Most of their words are either identical or very nearly so with those of the Thlinkit, while a few appear to resemble those of the Tinné. Till of late, they have been effectually dominated by the Chilkats and Chilkoots of Lynn Canal and have thus been kept poor both in goods and in spirit. From time immemorial they have been in the position of intermediaries in trade between the Coast and the Tinné Indians, without being sufficiently strong to levy a toll. On the question as to whether the blending of characteristics which they appear to show physically, as well as in other respects, has resulted only from intermingling of the two peoples, or may be regarded as preserving evidence of the actual derivation of the Thlinket from the Tinné, or its converse, I can offer no definite opinion. The question is, however, a very interesting one for further investigation, and may eventually throw light on the connection between these peoples, first, I believe, pointed out by my friend, the late Dr. W. F. Tolmie.*

Number.

The Tagish tribe is a very small one, and includes about fifteen families only, all told,—representing possibly seventy or eighty individuals. Their snow-shoes, together with their travelling and hunting equipment generally and their mode of camping, are identical with those of the Tinné, so far as I was able to observe.

* Comparative Vocabularies of the Indian Tribes of British Columbia.

At the lower end of Lake Marsh we found several graves which, no doubt, belonged to the Tagish. One was a small tent-shaped erection covered with calico, another a box wrapped in spruce bark and piled round with neatly cut pieces of wood and logs, held in place by pickets. A third, a similar box, on which billets of wood and finally rough branches and rubbish had been piled. The boxes were too small to contain the corpses of adults, even if placed in the constrained posture usual to Indians, and as the ground beneath and around each of the deposits was thoroughly burnt, it appeared quite possible that the bodies had been cremated and the ashes only coffined. Graves.

Respecting the Chilkat and the Chilkoot tribes of Lynn Canal, I can add little or nothing to what is already known. Lieut. Schwatka, in his report already referred to, speaks of these people as constituting divisions of a single tribe under the general name of Chilkat. They are certainly very closely allied, though in times past they have not always been at amity. Schwatka further states that "the Chilkats, proper, have three permanent villages, which are situated in the immediate neighbourhood of Pyramid Harbour, and at no great distance from each other. The Chilkoots, the other division of the tribe, have one village, situated permanently in the Chilkoot Inlet." These people are of course, in all respects, typical Thlinkit. They number, in all, according to Lieut. Symons, U.S.N., 981. Schwatka says they call the Tagish, in some connection, Si-him-e-na. Chilkat and Chilkoot Indians.

Mr. J. C. P. De Krafft* says that he was informed of the Chilkat, Chilkoot and neighbouring interior tribes, that they are all of the general classification Thlinkit, and name the whole region inhabited by them Kunana, the inhabitants Kunaäni. That one group of tribes named Alitch (being their name for people) consists of six small tribes viz.: Tagesh (living nearest the coast), Kluhtane, Netlatsin, Tahtlin, Klukha, and Tahho. Of the above names, most are recognisable as those of places in the Tagish country, and they may refer to the hunting-grounds of various families, but there is evidently some confusion respecting the names, which are quoted here chiefly with the object of suggesting further enquiry.

The subjoined table, giving a census of the Indian population of the Mackenzie River District, and including the Yukon region so far as known to the Hudson Bay Company in 1858, is of interest, as showing the tribal sub-divisions as recognized by the Company, and as throwing some light on the questions discussed above. The table is due to the late Chief Factor, James Anderson, and has been communicated to me through the kindness of his son. Hudson Bay Company's census.

* U. S. Senate Doc. 1 Session, 47th Congress, vol. iv, p. 100.

	Married.		Adults.		Children.		Total.			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total Males and Females.	
Fort Simpson and Big Island.										
Slaves, Dog Ribs and Hares.	124	129	96	20	159	130	379	279	658	
Nahanies	13	14	35	....	12	13	60	27	87	—745
Fort Rae.										
Dog Ribs and a few Slaves and Yellow Knives	123	131	91	25	145	142	359	298	657	—657
Peel R. and La Pierre's House.										
Loucheux (Koochin). A few Esquimaux occasional visitors.	81	92	21	7	83	53	185	152	337	—337
Yukon.										
Loucheux of six tribes. These are all that resort to the fort.	135	156	121	75	218	137	474	368	842	—842
Fort Liard.										
Slaves	45	47	38	14	84	53	167	114	281	
Sicannies or Thicannies	12	16	7	....	16	27	35	43	78	
Nahanies	9	9	2	....	11	7	22	16	38	—397
Fort Resolution.										
Chipewyans and Yellow Knives, with a few Dog Ribs and Slaves	98	149	....	....	119	103	217	252	469	—469
Fort Good Hope.										
Hare Indians	76	78	68	23	80	39	224	140	364	
Loucheux and Batard Loucheux	23	22	18	3	17	12	58	37	95	
Nahanies	1	1	3	3	....	....	4	4	8	—467
Fort Norman.										
Slaves	19	19	10	2	20	14	49	35	84	
Hares	23	25	17	....	27	11	67	36	103	
Dog Ribs	22	24	21	9	28	29	71	62	133	
Nahanies	8	9	....	....	18	8	26	17	43	—363

	Married.		Adults.		Children.		Total.		Total Males and Females.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.		
Fort Halkett.										
Sicannies or Thicannies.....	17	19	7	5	14	11	38	35	73	
Mauvais Monde, Batard Nahannies and Mountain Indians. All tribes of Nahannies	63	63	19	9	57	48	139	120	259	—332
										4609
Recapitulation.										
Slaves, Dog Ribs, Chipewyans and Yellow Knives, who are all of the same race, and speak — with slight variations — the same dialect of the Chipewyan language.....	530	602	341	93	662	521	1533	1216	2749	
Nahanies or Mountain Indians, who speak a very corrupt dialect of the Chipewyan	94	96	59	12	98	76	251	184	435	
Sicannies or Thicannies, who also speak a dialect of the Chipewyan language	29	35	14	5	30	38	73	78	151	
Loucheux or Koochin and Batard Loucheux (half Hare, half Loucheux). Only some words of this language are understood by the Slaves	239	270	160	85	318	202	717	557	1274	
	892	1003	574	195	1108	837	2574	2035	4609	

SHORT VOCABULARIES OF THE TAHL-TAN, TI-TSHO-TI-NA, AND TA-GISH OBTAINED IN 1887.

The alphabet employed is identical with that of the "Comparative Vocabularies of the Indian Tribes of British Columbia," and is as follows:—

Vowels.

a	as in	English	*fat.*
ā	"	"	*father.*
e	"	"	*met.*
ē	"	"	*they.*
i	"	"	*pin.*
ī	"	"	*marine.*
o	"	"	*pot.*
ō	"	"	*go, show.*
u	"	"	*nut, but.*
y	"	"	*year.*
ai	"	"	*aisle.*
ei	"	"	*vein.*
oo	"	"	*pool, fool.*
eu	"	French	*peu* (seldom used).
ow	"	English	*now.*

The distinction of long and short vowels (following Gibbs) is noted as far as possible, by the division into syllables,—the consonant that follows a vowel being joined immediately to one intended to be pronounced short, while a long vowel is left open, being followed by a hyphen. When this is insufficient, or a nicer distinction is desirable, the usual long and short marks are supplied.

Explosive or klicking sounds are represented by the letters *k*, *t*, etc., in combination with an apostrophe, thus—*'k 't*.

An acute accent (') at the end of a syllable indicates its accentuated character, when this is very distinct. In some cases certain syllables are run very hurriedly over and almost whispered, and though really forming a part of the word, might easily be omitted by a careless listener. Where this has been noted it is indicated by the use of smaller type. Strongly guttural syllables are printed in small capitals, thus,—*law*-KH. A nasal sound is denoted by a small letter above the line, thus—^{n}.

ENGLISH.	TAHL-TAN.	TI-TSHO-TĪ-NA.	TA-GISH.
Man	den′-e	skel-ē′-nă	tah-kā′-ne
Woman	e-ga-tēn′	is-tshī-yong	ug uh-tē′-na
Boy	etō-nē′	is-tshī′-ma	too-nī′-na
Girl	'tē′-da	is-too′-ā	ti-tshoo-tlug′-a-tē-na (*little woman*)
Infant	—-	——	is-too′-ā
My father	e-te′-uh	a-ta′-a	e-tāh′
My mother	e-tlī	en-ā′	ah-mā′
My husband	es-kuh-lē′-na	sine-ske-lē- nă	uh-hoh′
My wife	es-tsi-yū′-na	sine-is-tshī-yong	us-sa-wut-tē
My son	es-tshī-me	sine-is-tshī′-ma	uh-hī-yit′-e
My daughter	es-too′-eh	sine-is-too′-ā	——
My elder brother	es-tī-uh	kut-ē′-uh	——
My younger brother	es-tshīt′-le	ē-tshī′ala	——
My elder sister	e-tā′-ta	a-tad-ē	——
My younger sister	es-tē′-juh	a-tad′-zuh	——
An Indian	dī-den′-e	den′-uh	tshut-lēk′
Head	es-'tsī	es-sē′	ka-suh
Hair	es-tsī-gā′	es-stē-ga′	ka-sha-hā-oo
Face	es-snē	es-enē′	ka-guh′
Forehead	es-tsē′-ga	es-tsī′-ge	ka-kok′
Ear	es-thēs′-botl	sus-pā′-luh	ka-kook′
Eye	es-tā′	es-tā′	ka-wok
Nose	es-tshi′	es-tsī	ka-tlooh
Mouth	es-sāt′-a	es-zā-de	'kōh
Tongue	es-sā′	es-zā-de	ka-tloot′
Teeth	es-gooh′	es-ĕyuh′	ka-ōh′
Beard	es-stane′-GUH	es-ton-o-kh′	ka-kuh-tad-zai′
Neck	es-kōs′	es-'kōs	ka-hloo-tih′
Arm	es-sī-tluh	es-kā′-nuh	ka-tshīn
Hand	es-sluh′	es-sitā′	ka-tshīn
Fingers	es-sluh′ *or* slus-sē-guh	es-sitā′	ka-tlē-uk
Thumb	slus-tshō′	slas-tshō′	ka-koosh′
Little finger	slus-tshed′-le	——	——
Nails	is-lā-gun′-a	sla-kun-ā′	ka-hak$_{wh}$
Body	es-hīa′	es-zī′	ka-kē-sin′
Chest	es-tshān	es-tzong	ka-hāt-ka′
Belly	es-bēt	es-pēt	ka-yoo-kuh′
Female breasts	ma-tō′-ja	es-tō′-ja	too-tlā
Leg	es-tsēn-a	es-tsut′-za	kā-kud′-ze
Foot	es-kuh′	es-'kiā′	ka-kōs
Toes	es-kus-tshō′ (*probably great toe*)	es-kuh-gau′-da′	ka-tlē-uk
Bone	es-tse^{n}′	es-tsun′-uh	tsāk

ENGLISH.	TAHL-TAN.	TI-TSHO-TĪ-NA.	TA-GISH.
Heart	es-tshēa′	es-tzi-ā	ka-teh′
Blood	e-ted-luh	e-til-uh′	sheh
Village	kē-yē′	kon′-a	ai-ē-i-tī (?)
Chief	tin-ti′-na	tin-a-tē′-yuh	an-kow′
Warrior	e-ted′-etsha	——	——
Friend	es-tsīn-ē	sā-za	yu-keh′
House	kī-mah′	es-kon′-a	hīt
Brush wigwam	tso-la-hīt′	es-kon′-a	hīt
Kettle	'kōtl	sīoo-sā′-a	kī-sha′
Bow	des-ān	sī-te-uh′	tshoo-net′
Arrow	'k-ah	es-kā-ah	kā-kutl
Axe	tsī-tl	tsēntl	shin-a-whā
Knife	pēsh	es-pā-zuh	klī-ta
Canoe	ma-lā′-te	sa-la-ah′	yakw
Moccasins	e-tshil-e-kēh′ (*skin shoes*)	es-kuh′	tītl
Pipe	——	es-tzil-e-kē′-duh	tsik-ta-kēt′
Tobacco	tsē-a-KH	tzid-a-too′-de	tsē-uk
Sky	ya-za	kōs	tik-kī′
Sun	tshā	sā	ka-kun′
Moon	——	sā	itl-tīs′
Star	SUHM	sun	kwat-a-hin-a-ha
Day	zeu-ēs	do-te-dzuh	ha
Daylight	yē-kā′	——	——
Night	ih-klē-guh	kla-klē-ge	tāt
Morning	tshut-tshaw-tlunē′	e-klā-dzi	tsoo-tāt′
Evening	hīh-guh′	tlah-kā-ha	hā′-nā
Spring	tā-nē′	ta-tuna-kā-ga	ya-kunē tshatl′
Summer	klī-we-guh′	ī-pah	kus-sī-at′
Autumn	tā-tla′	——	yes'k
Winter	ih-ha-yēh	hat′-ya	——
Wind	it-tsī′	it-sī	nook
Thunder	it-ti-i-tshī′	it-tī-ji	in-dī-jeh′
Lightning	kun-ta-tsēl	kun-tā-tzil′	soon-tsha′-na
Rain	tshā′	tsha^{n}	tsoo
Snow	zus	zus	kliēt
Fire	kŏn	kun	'kān
Water	tsoo	too	hīn
Ice	ten^{n}	tun	't-īk
Earth, land	nēn	nin	hoo-tī-tluk
Sea	ē-ētlă	ē-ētla	ē-'tl
River	too-dēsă	ta-kā′-koo-tsho (*when large*) / too-za-za (*when small*)	hīn

ENGLISH.	TAHL-TAN.	TI-TSHO-TĪ-NA.	TA-GISH.
Lake	mēn	mēn	āh
Valley	tā-gōs′-ke	tsin-ī-tla	yīn-a-tlet′-ki
Prairie	'klo′-ga	a-tega	tshoo′-kun
Hill	tah	hi-za-za	shāh
Mountain	his-tsho	tsutl	—*
Island	ta-ē-too-e	ta-dō-a	kā′-tuh
Stone, rock	tsē	tsa	tēh
Salt	ē-ētlă	—	ē-'tl
Iron	pes-te-zīn′	pē-zin	ki-ye′-tsuh
Forest	got-ĕ	—	shī-tī-hin-as (*many trees*)
Tree	tli-gē-gut′	tsoo	she-tlek′-as
Wood	tset-tsh-tsēlsh	tsutz	et-ka-whut′-ti
Leaf	e-tāne′	a-tōna	ke-ga-nĭ
Bark	ed-lā	se-tēd-za	a-hloo-nĭ
Grass	klōăh	klō-ye	tshoo′-kun
Pine	gā-za	—	kletl *or* kaon-sē
Cottonwood	—	—	tīe
Flesh, meat	e-tsēt′	a-tzun	tlī
Dog	klī	kli	kētl
Bear	shush	sus	hootz
Wolf	tshī-yō-ne	tshi-yō′-nuh	noos
Fox	nus-tsē′he	nis-tsā′	na-kat-sē
Deer	kīw-igana	—	—
Mountain-goat	—	—	tshen-oo
Mountain-sheep	—	—	tā-wēh′
Caribou	ō-tsī′	goo-dzi′	but-sīh′
Beaver	tshā	tsa	tsi-ge-di′
Rabbit, hare	guh	guh	kah
Fly	tsī-mēh	tso-tsa′	ka-kon-a-wit′-se
Mosquito	tsī	tsī-a	tā′-ka
Snake	—	—	ti-koo-too′-da
Bird	tsī-mēh	tīh	koktl
Egg	ē-ga-zuh′	ē-ga′-zuh	et-kot′-ē
Feathers	tshōsh	met-tshōsa	a-kwat′-le
Wings	mī-ī-tsēne	me-tzon-a	e-ki′-je
Goose	gān-jeh	gun-tsha	ta-wuk
Duck (mallard)	too′-deh	too′-dah	ka-whw
Fish	klew′-eh	hloo′-ga	hat
Salmon	klew′-eh	gēs	tāh
Name	on-yēh	toon′-ya	—
White	ta-'kād′-le	ta-kud′-za	klē-tuh′-uh-tē
Black	ten-es-klā′-je	ten-as-kluz′-e	too′-teh
Red	te-tsī-je	a-tul-a′	ka-nuh′-e-te
Blue	te-tlesh′-te	det-līs-da	ta-tlin-suh
Yellow	tsīm′-tlet	ten-a-tsē-a	tsoo-yuh-uh-ta

ENGLISH.	TAHL-TAN.	TI-TSHO-TĪ-NA.	TA-GISH.
Green	(*same as yellow*)	tsud-a-da-tsō′	(*same as yellow*)
Great, large	e-tsho	ta-etshō	a-tlin′
Small, little	ta-a-tsed′-le	ta-tzille′	ti-tshoo-tluh′
Strong	na-tī-yi	nun-tī	hlī-tsin′
Old	es-tshān	sa-ā	yoo-got
Young	es-kī-uh	tī-too	yīs
Good	e-tī′-uh	e-tē′-uh	ya-kā′
Bad	tshā′-ta	koos-tsa′-tsa	kon-ai-a-oo
Dead	a-juh′	a-jah	yoo′-na
Alive	te-tshī′	goo-te′	kwa-gi-tī′
Cold	hos-tlī′	goos-tli *or* el-oo-goo	ye-tīk
Warm, hot	hos-sītl	a-te-zulle′	yoo-tli-tik
I	shī-ni	nin′-e	hat
Thou	nīn-e	sin′-e	me-eh
He	a-yī-ge	ī-ye	——
We	ta-hun′-e	——	——
Ye	kla′-tse	——	——
This	tī-te	di-di	——
That	a-yī-ge	ī-ye′	——
All	sē-tse	ta-tē-da	ut-la-kut
Many, much	oo-tla^{n}	nus-tlo^{n}	shi-a-te-hen′
Who	ma-dai-e	——	——
Far	nī-sā-te	goo-din-e-sat′	na-hlī
Near	hah′-ne	ha-nā	kwun-a-sī
Here	tīs-tsik	——	——
To-day	too′-ga	di-doo-den-e	ye-ki′-yi
Yesterday	kit-sō′-kuh	ta-tsho^{n}	tet-kuh
To-morrow	tsha-tshā′	ta-tshon	tsoo-tāt′
Yes	ēh	ho^{n}	a-huh
No	tī-wuh	in-too-uh	klēk
One	tlī-geh′	e-tle′-ga	tshut-lēk
Two	tla-kēh	hlek-et-e-ta′	tēh
Three	tā-tē′	ta-di-da	natz
Four	klen-teh′	hlen′-ta	ta-koon′
Five	klo-dlāe′	klo-la′	kī-tshin′
Six	na-slikē′	nod-sli′-ga	kle-doc-shuh′
Seven	na-sla-kēh′	nod-i-slik-a	tuh-a-doo-shuh′
Eight	na-stīe′	nos-ta-di-da′	natz-ka-doo-shuh′
Nine	na-sten-tēh′	nos-ī-slen-e-ta	koo-shok′
Ten	tso-snā′-ne	tis-ēnō-go-anzi-tli-ga′	tshin-kat
Eleven	tso-snā′-ne-tes-liheh	tis-ēnō-go-anzi-la-kut-e-tla	tshin-kat-ka-tlah′
Twelve	o-dis-lā-kēh′	tleh-gad-ih-no′	tshin-kat-ka-tēh

ENGLISH.	TAHL-TAN.	TI-TSHO-TĪ-NA.	TA-GISH.
Twenty	ten-tlā-dih-teh′	ta-tis-no	teh-tshin-kat
Thirty	ta-tsos-nan	tlen-tad-es-no	nats-tshin-kat
Forty	klon-ta-tsos-nan	klan-tad-es-no	ta-koon-tshin-kat
Fifty	tlo-tlāts-oos-nā-ne	hloo-lad-es-no	——
Sixty	na-stlik′-is-oos-nā-ne	no-sli-gi-tis-no	——
Seventy	na-slak-ets′-oos-nā-ne	no-sa-sla-kad-is-no	——
Eighty	na-stā-e-tsoos-nā-ne	no-de-tad-es-no	——
Ninety	na-stlin-tēs-oos-nā-ne	no-slan-tad-es-no	——
One hundred	klo-la-ten-ān-e-ta	tis-no-kin-e-ta′	tshin-kat-ka
One thousand	——	——	——
To eat	etz-et-etz′	en-tsutz (?)	at-huh′
To drink	etz-oo-tān-en-e	too-in-to^{n}′	too-nuh′
To run	kīs-too-tshē′-ane	in-gulh′	klakw
To dance	en-dlē′	in-le′	kit-li-gatz′
To sing	en-tshīn	in-jīn	a-tshi′
To sleep	nes-tētl′	sin-te′	tah
To speak	hun-tēh	goo-din-tah′	yoo-kwa-tin′
To see	nat-sī	guan-es-ta′	hle-tin′
To love	na-is-tlook′	——	tloon-kut-la-tin (?
To kill	tsin-hia′	ze-hī	whā-tshuk
To sit	sīn-tuh′	sin-ta′	sī-tah′
To stand	nun-zit′	nun′-zut	git-a-han′
To go	un-tl h′	had-in-tlelh	yuh-kōt
To come	a-nēh′	a-nī	ha-koo
To walk	yes-shā′-dle	had-in-tle′	yoo-tin-a-kooh′
To work	ho-ya-estluh′	kin′-hla	kloon-kut-tlai-yuh
To steal	en-a-ī	in-ī′	ha-ti-tih′
To lie	tse-es-tsīt′	toon-tsit′	skai-tli′-ilh
To give	me-ga-nī-āh′	ta	ī-ka′-wha-te
To laugh	na-es-tlook′	ted-in-tlooh′	a-tshook′
To cry	eh-tshih	en-tsai′	kāh